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# THE ESSENE

Vol. 3

September, 1903

No. 3

Edited by

W. H. WESTON and ERACK M. BROWN

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Vol. 3

September, 1903

No. 1

Price 44

ADVERTISING AND BUSINESS IN BLOOM

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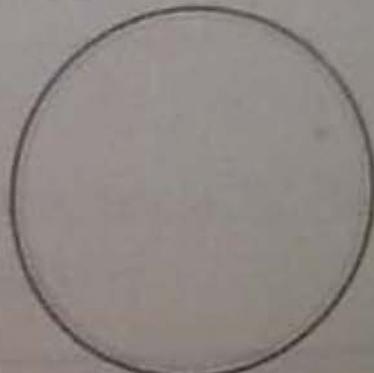
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Orders are now being booked at the advance subscription price of \$1, and they are coming in by the hundred—in fact one daily newspaper in the East has placed an order for a hundred copies. Only one agency has thus far been placed, which covers Clay county, and it has been assigned to the author, who wants the first \$1. Other agents who are partial to good sellers should secure territory at once, as most everybody seems to want a copy. Address at once for full particulars and agent's terms to the publishers:

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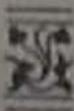
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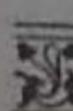
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# THE ESSENE COMBINATION OFFERS

We are making the following combination offers to our subscribers. Those who are not yet subscribers are at liberty to take advantage of these offers. The magazine and the books may be sent in different numbers.

The *Essene* one year and "Majesty of Sex" by Nancy McKay (regular price \$1.00) both prepaid for **\$2.00**

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All of these books are bound in full linen cloth except "Food Studies." For a full description of them see advertisements elsewhere in this number.

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GRACE M. BROWN  
BOX 445, DENVER, COLO.



*I have no creed, or if a creed but this: I love humanity*

Published Monthly at 1756 Champa St., Denver, Colo., U. S. A.

Terms: \$1.00 per year. Single copies, 10 cents.

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VOL. 3.

DENVER, COLO., September, 1903.

No. 3

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## IMMORTALITY.

The dream of eternal life is older than history. In every rational being has been implanted an instinct of existence after death. It is wider than creeds or religions—as wide as humanity itself.

Science teaches the conservation of energy. It remains for it to teach the conservation of thought. For thought is force—the highest force so far as we know. If a man's thought goes out at death, what becomes of the thought force? It cannot be lost, for there is no loss, so says material science. If the creed of the atheist be true, what becomes of the thought force?

Then it remains for science to teach the conservation

sciemess of good deeds in our own hearts and a memory in the hearts we leave behind.

Nothing that really is can ever cease to be. We can rest secure in the perfect adjustment and conservation of every force and every entity that go to make up the sum of Being.

Consciousness is the life of God; and he who is truly conscious must be conscious of the All-Life and of the All-Time.



#### OUR ADVERTISING FRIENDS.

We desire to call the attention of all our readers to the advertisements appearing herein. They represent the leading firms in the city, whom we can endorse, and the assistance their patronage lends our work is such that our readers can well afford to give them preference, when making purchases, either large or small.



It is just as well to stand for your ideals. Do not cheapen yourself. Be noble. Never mind if some do sneer at the term. After all, their sneers are directed at cant and not at true nobility.

## JESUS AND THE ESSENES.

In the first number of this magazine an article was promised dealing with the relation between Jesus and the Essenes. The paper was written and placed in type, but for some reason was crowded out and lost. It is hoped that this attempt will be more successful.

There is little question in the minds of those conversant with the life and times of the Man of Nazareth that most of His life between eleven and thirty years of age was spent among the Essenes. His doctrines are almost identical with those of the Nazarites, as the priests of the Essenes were called. It is established that John the Baptist, the cousin of Jesus, was an Essene and it is probable that the families of both were members of this organization. It is known that, while a certain order of membership was composed of celibates, another class of members could marry if they so desired.

The Essenes were in some respects analogous to the modern Quakers. They were spiritual, loved peace, were communal in their life, abolished slavery, believed in both physical and moral cleanliness and hence established baptism as its symbol, and in every important particular were forerunners of the early Christians, hav-

ing the same customs, forms, beliefs and ideas of government and society.

It is the opinion, after much patient study and research of that learned traveler and author, Mr. Arthur Lillie, in his works on "Buddhism and Christianity," that "the earliest and only authentic gospel must come from the Essenes, and all that is anti-Essene (in our four) is accretion."

The doctrines of non-resistance, of returning good for evil, of taking no thought for the morrow, of giving more than is asked, of common or social ownership, of going to the Father in spirit, of the ruler and priest being the servants, all these and many more kindred ideas were held and practiced among the Essenes.

This sect, never large numerically, was a powerful factor in Jewish life. Both the Pharisees and Sadducees are denounced in the Gospels; but not the Essenes. Why? Because the Master belonged to the Essenes and the Gospels came from that source.



Your station in life is a secondary matter. All good men are not in exalted places and all men in exalted places are not good.

THE ESSENCE

*ONLY TIME FOR LOVE.*

Along her spiral path the Earth  
Is whirled from dawn to dawn.  
From birth to death and death to birth  
The thread of life runs on.  
To gain the goal we hold in view,  
The far, eternal gate.  
There is so very much to do,  
We have no time for hate.

The capitals of Yesterday,  
Go, view them where they stand  
In broken heaps of ruins gray,  
Half buried in the sand.  
Go, ask the kings and conquerors,  
That legends call the great,  
The lesson of their fruitless wars:  
There is no time for hate.

Ascend the valley of the Nile;  
Her seasons yet are fair;  
But read in Thebes' demolished pile  
What Time has written there.  
Her lofty palaces are low.  
Her halls are desolate.

THE STARS.

Kneel down before her tombs and know  
There is no time for hate.

The stars each night are still as bright  
As over Egypt then.

How long have rested on their sight  
The battle-fields of men?

How long they've seen, in blood and fire,  
Arise each crumbling state!

Hear, hymned by heaven's starry choir  
There is no time for hate.

O'er all the peopled realms of space  
Attraction holds the throne.

In all the Universe in place  
For Love and Love alone.

Love rules the Atom, world and sun.

To her all gravitate,  
Until infinity is one.

There is no time for hate.

In all this happy earth below,  
In all the realms above,

This is the truth the angels know:

There's only time for Love.

For her the worlds of God are fair.

For her His paths are straight.  
This is His message everywhere:

There is no time for hate.

Along her spiral path the Earth  
Is whirled from dawn to dawn.  
From birth to death and death to birth  
The thread of life runs on;  
From unremembered aeons past  
To aeons that await,  
We go to meet God's purpose vast.  
There is no time for hate.



The crises of life are tests to detect genuine from  
counterfeit men.



We are interested to notice the positive vibration  
which has taken possession of Virginia Sheppard as  
she makes her bow in the *New Thought Searchlight*.  
It is a great improvement, and we congratulate Mrs.  
Sheppard upon the bright, breezy August number. Ad-  
dress Virginia Sheppard, 907 Irwin ave. Allegheny,  
Pa.

## *Common Sense Talks With Ione*

This is a beautiful world after all. Perhaps we do not realize it, but that is because of some abnormal condition within ourselves—some lack of discrimination in adjusting ourselves to the laws of our own being—and we fancy we are unhappy. What is it to be happy or unhappy, anyway? Happiness is simply the normal condition of life. It is the natural attitude of the mind, just as health is the normal, natural condition of the body. Surely it has nothing to do with emotion or ecstasy.

If we are unbalanced anywhere in our relation to the law, out of poise on the physical, mental or financial plane, we call ourselves unhappy. We have only become disturbed through lack of discrimination and require adjustment on whichever plane we have allowed ourselves to become weak. We must cultivate this power of discrimination, and we shall see things as

they are in truth and not with eyes of delusion and ignorance.

Let us consider this quality of discrimination. We may find that it is far more worth while to cultivate it than we have thought. Yogis claims that discrimination is the light of supreme genius. He tells us that no mere statement of truth is sufficient; that in truth is all life expressed and that it is through discrimination that he has come into the consciousness of the truth in life which gives him control not only of the nerve-centers of his own being, but enables him to control the conditions which impress upon his life.

All this thing we call misery, this negative action, which the world insists upon calling sin, comes from lack of discrimination, which leads to the ignoring of some of nature's laws. We forget a supreme fact, which is that the soul is the great reality; and that the only atmosphere in which it is conscious is the atmosphere of truth.

As the soul becomes more and more conscious, which it does as we love the truth, its instrument—the mind—naturally throws out delusion. Its power of discrimination develops, and we realize our relation to the law of our own being, which is, of course, the universal law of being. The man who understands himself and his

related to the law expresses positive harmony on all planes.

Discrimination is the very first step on the ladder of understanding. Without it there is no possibility of attainment. It is impossible to acquire knowledge unless we think and reason for ourselves. Your necessities for soul-culture are not mine. Our position differs in the universe, and our requirements cannot be the same, so your experiences are comparatively valueless to me. How long do you suppose a thinking, reasoning world will bow its head to ceremonies and opinions—will conform to these delusions and negative conditions which are so useless? Only until individuals learn to discriminate for themselves and to poise themselves in the consciousness of truth.

In truth alone can we be free. Truth is universal and impersonal, and freedom is necessary to all normal conditions. So long as we require some one else to make us happy we are slaves. It is only when the nature requires no person and no thing to complete itself that freedom is attained.

Just think how we are limited by mental conditions! Most of us are in bondage to time. We actually run races with time. Something must be accomplished by twelve o'clock, and something else by six, and so we

rush away the hours, seldom realizing that our life is for always. Even if we lay down the body, the life goes on, and has all eternity in which to express itself. We may limit the body, and wear it out in our mad race, but time is unlimited. It is now and always!

You see the limitations of time or space or anything else, for that matter, belong entirely to the intellect. The spirit is eternal, and has no consciousness of limitation. As we become more conscious of spiritual things, and more at one with the spirit of all-life, we are less in the bondage of these limitations. Do you notice when you are engrossed in a work that you love, and your mind is acting constructively, you quite forget how much time the work occupies? When you are not driving your body to do so much in a certain space of time, how much more satisfactory the work is! It becomes an art. All art is from God. Art is immeasurable.

We limit ourselves quite as much in the thought of space. We are such infants in development that it is hard to realize how spiritual consciousness eliminates space. When you are truly at one with another soul no amount of miles can separate you; and if you are not one in consciousness, no physical contact or close environment can bring you near.

As we grow, all distance lessens. Can we not comprehend the universe and its wonderful millions of planetary expressions as we could not when we first became conscious of our oneness with its life? There is no limitation to truth. We are measured by our consciousness.

It is by the action of the quality of discrimination that we assimilate truth; that we can make the things that we know practical and free ourselves from delusions. In fact, we must learn to discriminate before we recognize the delusion.

We know that truth is all that there is. Have we not absorbed that axiom which stands before us ever in its clear-cut beauty? Certainly truth *IS*—in reality there is nothing else. And yet we lapse into unconsciousness again and dream. The blessed reality of truth fades for a time, and we find ourselves struggling with a worldful of human creatures who are also dreaming because they cannot discriminate between the real and the unreal.



Sometimes these world-weary workers, their brains afire with desire to help their fellowmen, forget to discriminate from the plane of universal truth, pause

aghast at the criticism and condemnation they receive from the world they are struggling to uplift in the face of their loving intentions. Elbert Hubbard flashes this question from his fire-tipped pen: "How can sin be sin if through it we rise to heights never before dreamed of?" No man ever rose to any height because of a negative condition, but in his effort at polarization he has experienced new and, to him, wonderful experiences of life through his ignoring of nature's law. He has gone too far, perhaps, and the reaction has carried him to a plane of consciousness which seems to him like great heights of spiritual attainment. There is no sin. It is all a matter of opinion, opportunity and discrimination.

If men were free and dared to live perfectly true to themselves, they would soon solve their problems, and in reality rise to heights which can only be attained when the life is expressed in the consciousness of absolute truth.

No person can be free who even in the slightest degree holds another soul in bondage. We must let other human beings alone. They must think as they please and live according to their own souls' demands. It is a very grave responsibility to attempt to control another's thought or action. We may have overcome much of

personality, and feel that we have attained to wonderful realms of knowledge and power, and yet break God's law of love every day by a nagging attempt to hold some human being, whom the law of man or nature has placed in our power, in bondage.

It is a great thing to have the real faith in yourself. Not in your personal strength, but the ability to recognise your relation to the universal forces. Such recognition leads to immensurable greatness and transcends all time. Nothing is impossible to the man who truly believes in himself. He discriminates for and within himself, and is strong in his own faith and understanding.

The man who discriminates for himself, and who has this faith—a genuine faith in himself always—perceives the real in his fellowmen. He has no consciousness of any negative condition in any one else because, being positive himself, he not only sees the good in others, but radiates his own positive strength to every one he meets. Instead of struggling on against the world, he lends his power to conform, thus uplifting all.

It is such a waste of God-given energy to struggle to argue, to use your force contrary to the community or the family in which you live. The world is large enough to furnish place and opportunity for all the ex-

periences you need. You are not compelled to remain in any one place or interfere with any one's else expression of life. If you cannot express yourself constructively where you are, it is evident you are not in the environment which you require. It is such a mistake to suppose that negative conditions, or inharmony of any kind, are necessary to spiritual development. We may rise in spite of them, but never because of them. The law is always positive. Its true realization is always constructive. Learn to discriminate for yourself, and you will soon find the way, the truth and the life in universal expression—will soon realize that non-resistance to the law leads to the constructive, thought-consciousness, in which alone is life abundant and everlasting.

"Listen, my beloved: Let the spirit of love tell you what pure, human love should be."



Why not establish a Church of Truth?



No man is really great who feels the burden of his greatness.

## THE EARTH-VOICE.

The common things of the roadside  
 Grow eloquent to me  
 Of a something sages longed for,  
 And saints have died to see.

It comes to me in the bird-call,  
 In whisp'ring grass and leaves:  
 I can hear it in the earth-voice  
 Of all that blooms and breathes—

A so simple, wondrous meaning  
 Upbursting from the sod,  
 My heart is strong in its gladness  
 As if I walked with God.

I greatness with power each moment,  
 New born to truth am I:  
 I match in spirit their vastness  
 And compass earth and sky.

I walk as one who is master,  
 I pour the breath of life.

I gleam in the gleaming sunlight,  
And rage when storm is rife.

I am rank in forest's rankness,  
Shrink not from rot and stain:  
I lust with the spring-tide lusting,  
And ripen in the grain.

Ages have known of my coming,  
Of me their change is part,  
And all that was dust and reptile  
I carry in my heart.

All being in me finds answer.  
I give the touch divine.  
And the world-transforming beauty  
Is mine, is mine, is mine.

VICTOR E. SOUTHWORTH.



There is a new voice in the world; and yet it is an  
old voice—as old as Christ.

## SOCIAL ATHEISM.

We have many valued exchanges. We dearly love our co-workers. Even when they insist upon telling a devoted public what they eat and what they wear we are interested. We rejoice when Elizabeth tells the girls about Edgar Wallace Conable's stunning and youthful appearance, and we certainly enjoy his evident appreciation of her admiration—although we sometimes wonder if so much personality is particularly uplifting to the soul, and if a world which is seeking and demanding a philosophy of life and construction finds satisfaction in such messages from its teachers.

But one of our exchanges, which, by the way, makes no pretension of being a New-Thought journal, comes forth with such a radiation of strong, constructive thought that we receive its weekly visits with genuine pleasure, and read it from cover to cover with sincere gratitude for the work it is doing.

This little journal is the *American Co-operator*, published in Lewiston, Maine. We are not acquainted with its editor, know nothing of his habits, whether he fasts forty days of each month or not—in fact, we do not even know his name, or whether he is man or woman. He has no time to tell of his personality. He is deal-

ing with principals, vital forces of life, and in his strong, terse language he points steadily toward a realization of ever-present and eternal truth.

The editorial in the *Co-operator* this week on "Social Atheism" is such a clear, common-sense statement of absolute fact that we give it in its entirety, glad that we can give this positive, inspiring message to our readers:

"We are measured by our minds.

"The content and quality of our minds is largely ascertainable through what we believe and disbelieve.

"By faith some people die.

"By faith other people live.

"Faith is the determination of the soul.

"Much, therefore, depends on the object and intelligence and accuracy of faith.

"The world has a habit of calling men atheists when they happen to hold somewhat different conceptions of deny from those various conceptions which are supposed to be orthodox. It is a poor habit, because it leads to inaccurate and false judgments.

"It may well be questioned whether there be any such atheists as we were told about in Sunday school. Certain it is that the heroic search for and struggle to know the true and ultimate God has been branded as atheism by the shallow and untutored.

worse than nullified by a dogged determination that the God you pretend to believe in is outside of and apart from his creature-humanity, and that the children of this same God are devils, or at least predominantly devilish? I will not say that these real atheists do not believe in God. I will not say that a man cannot believe in God without believing also in his fellow men. Believing in God has come to be a very ambiguous matter. It must be said, however, that an anti-social theism is worse than atheism—it is infidelity.

"When you ask a man to believe in the people you are voicing the appeal of true religion to him. If he refuses you he rejects the gospel. When you plead with him to grant the right and the ability of the people to govern themselves, to accept the integrity and faithfulness of other men in the fulfillment of social obligations; to believe in the honesty and essential goodness and reliability of the average man in public trust, and to trust the sterling trustworthiness of men in general, you simply put his faith to its primary and final test. If he denies you this, he assumes the position of whatever atheism the human mind is capable of.

"Our theism began in the mental dream-lands that floated over the star-lit deserts of the Orient. It has come to its fruitage and maturity in the densely human

industrialism of American shops and factories. Eternal Goodness has taken up its abode in human flesh, and human flesh and nerves and passions and greed must not deny this—cannot deny it—however much beset by unearned prosperity or undeserved poverty—however tried by rent, profit and interest. In the crush and grand of American industrial iniquity human nature is becoming divine—divinely human—perfected. The eternity, benevolence, omniscience, omnipotence and omnipresence of Good are becoming human. This whirl and strife of every soul against the world and the world against every soul has put the incarnation to its ultimate test. Beloved, now are we the Sons of God! We dare to believe ourselves, trust ourselves, and stake all upon our human goodness and human integrity.

"When I look up into the sky, beyond the stars, far out into the created and uncreated, I see nothing and find nothing but the soul and essence of humanity. When I become conscious of the spheres, their music is interpreted to me through the medium of human sympathy. When my eyes rest upon the mountains they symbolize eternal strength to me only because I have seen eternal strength in the vision of a human soul. When the love and beneficence of nature smile upon me they speak but the very beginnings of a language of which

the human heart is master. All the rectitude and integrity and faithfulness and purity I know about I learned from human life. All the Good and True I can think comes to me from men and women.

"I reverence the race.

"There are those who say that men are too selfish to co-operate, too lazy to work unless the wolf is at the door, too indolent to conserve the welfare of society, too ignorant for self-government in industry, too brutal for universal culture.

"It is an atheism they will outgrow.

"It is not true."



### THE IMPERSONAL WORK.

Does it matter who writes or voices a truth? If it appeals to you and you recognize its universality, what difference who has been the instrument of its expression? Yet we have requests to sign articles in the magazine. Some of our friends want to know who writes the articles before they can really enjoy reading them. So it must be that the impressing of the individuality has its use—possibly a use that will be outgrown, but a use which must be recognized.

One of the beautiful features of our work is that it brings us in touch with truth students from all over the world. People who have no personal or individual interest in us are deeply interested in the work, and it is a great inspiration to have that interest expressed. Only to-day a reader sent us sixty addresses, with the subscription price for three months, and the request that we send THE ESSENCE to them for that period, and stating that the "little magazine" had been such an inspiration to him he was "desirous of acquainting others with its helpful message." It is not only the financial strength which such recognition gives, but the strength of his thought, which we so fully appreciate.

Possibly some one of these sixty students may not understand why he or she receives the magazine. This little explanation may solve the problem. If any of our friends want THE ESSENCE, yet feel that they cannot afford it, we shall be glad to send it to them until such time as they can. It is our desire to meet all those who care to meet us, but it is also our desire not to intrude in any way. A letter telling us what you wish in regard to our sending the paper will be of use in helping to discriminate.

G. M. B.

*A NEW-THOUGHT SETTLEMENT.*

Dr. Frank N. Dood, of Chicago, is now sojourning on the Pacific coast. He is accompanied by a colossal idea which is nothing more nor less than establishing in California a settlement consisting of homes for people who value the attainment of spiritual things as well as the accumulation of material possessions.

Dr. Dood has simply followed the leading of the spirit. There are many who need just this opportunity to free themselves from the hard and bitter fight for existence which is dwarfing so many souls in the world of competition. It is not proposed that this settlement shall be in any sense communistic or controlled by any one mind. The idea is that it shall be composed of individual homes and individual interests all united in a common desire for the good of all. Already Dr. Dood has in view 25,000 acres of valuable land situated in one of the most fertile sections of California, and already is a very strong interest in the settlement manifesting itself. The doctor invites all readers interested in the work to write him, giving their views as to how such a movement may be carried on in a common spirit of helpfulness. His present headquarters are 1437 Market street, San Francisco, California.

*MR. EDGERTON'S DATES.*

Mr. Edgerton will be in the following cities at the dates named:

Up to September 15, in Denver.

On Friday night, September 11, at the College of Divine Science, the Executive Committee will hold its first meeting of the year.

On Saturday evening, September 12, at the same place, the School of the Christ-Life will hold its first meeting of the year. Mr. Edgerton will deliver an opening talk, after which a union social of all the Denver New-Thought societies will be held.

Sunday, September 13, at 2 p. m., Mr. Edgerton will address the B'nai Zion of Denver; and at 8 p. m., at the College of Divine Science, will open the Church of the Living Christ for the year, by an address on some subject to be selected later.

On Monday, September 14, Mr. Edgerton will address a reform state conference at Denver. After that date he will be at the following places:

Topeka, Kan., September 17

Chillicothe, Mo., September 19

Springfield, Ill., September 21

Indianapolis, Ind., September 24

Columbus, O., September 26.

Harrisburg, Pa., September 29.

At each of these points he will try to arrive a day early and will stop at one of the leading hotels. He will be glad to meet all those interested in the work.

After October 1, his headquarters, for a time at least, will be in New York City. His temporary quarters there will be at the Hotel St. Denis.



#### THE NEW LIFE.

A monthly periodical devoted to a finer and nobler realization of life. It is edited by Ida M. Brooks. Seventy-five cents a year; three months for twenty-five cents. Sample copy free.

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*THE ORDER OF THE ESSENES.*

Those who believe in things spiritual, who stand for liberty and co-operation, who are thrilled by the old truths contained in the New Thought and who would incarnate the soul of genuine Christianity, have long desired a common organization in which they can meet.

For this purpose it is proposed to revive the ancient *ORDER OF THE ESSENES*. With this will be connected the School of the Christ-Life and the Church of the Living Christ, already founded.

The Essenes were the most ideal organization the world has ever known. They were the forerunners of Christianity, the Pythagoreans of Judea, the true prophets, mystics and reformers of the Holy Land. They stood for liberty, for peace, for the holiness of labor, for ethical and bodily cleanliness, for a pure spiritual worship, for social ownership—in a word, for God's kingdom on earth.

It is our desire to organize those of this age who believe in like things into another order of Essenes. It will not be necessary to revive all the forms, rites and idiosyncrasies that belonged to the old organization. The universal truths embodied alone are worth while. Each age must have its own externals. We need not

bind ourselves to the mere ceremonies of the past. All that it is proposed to revive is the soul of Essenism.

In time it may be deemed advisable to elaborate the order into seven degrees. It is our intention to build up the organization of the Essenes throughout the country. For this reason it will be desirable to get into the order early as a charter member.

As a start for the organization, here is our proposition: All who desire to become charter members should fill out and sign the blank facing this page, send it to THE ESSENE, Box 245, Denver, Colo., accompanied by \$1.00. For this a certificate of membership will be sent them. In addition they will be credited with one year's subscription to this magazine.

These liberal terms for charter membership will only be continued until the organization is properly on its feet. Those who come in early will naturally form the nucleus for local organizations in their respective communities.



#### BETTER'S ORIENTAL MYSTERIES.

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Three Months, - - 25

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For four years past, Mr. Edgerton has been one of the editors of the *Leaven News*, where, besides his regular editorial work, he has conducted "Side Veins," the most popular department of the paper. His work, both in the *News* and in the magazines and other periodicals where it has appeared, has been very widely copied, especially in the advanced and reform press.

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